THE HERALD OF SALVATION.

EDITED BY THE REV PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men." St. Luke, 2. 14.

"How beautiful are the feet of him that publisheth salvation!" Isa. 52. 7.

VOL. I. SATURDAY, JUNE 14, 1823. NO 15.

THE TRIUMPH OF TRUTH.

Concluded.

After I had ended my speech, a justice of the peace, one Rupert Humpatch, got up, went to the judge, laid his hand upon the judge's shoulder, and said, my lord, I know this man to be an honest man; and what I say, I speak *not* by hearsay, but experience; for I was his next door neighbour three years. Also another justice spoke to the same effect. Then the judge spoke to me: Mr. Elwall, I perceive you have studied very deeply into this controversy; but have you ever consulted any of our reverend clergy, and bishops of the church of England; I answered yes, I have; and among others the Archbishop of Canterbury himself, with whom I have exchanged ten letters, viz. four I have had from him, and six he has had from me. [At which words, all the priests stared very earnestly.] Well, says the judge, and was not the archbishop able to give you some satisfaction in these points, Mr. Elwall? I said no; but rather quite the reverse; for that in all the letters I sent the archbishop, I grounded my arguments upon the word of God and his prophets, Christ and his apostles; but in his answers to me, he referred me to acts of parliament, and declarations of state, &c. whereas I told the bishop, in one of my letters, that I wondered a man of his natural and acquired abilities, should be so weak as to turn me over to human authorities, in things of a divine nature; for though in all things that are of a temporal nature, and concern the civil society, "I will be subject to every ordinance of man for the Lord's sake; even from the king upon the throne, down to the meanest officer in the land; but in things that are of a spiritual nature, and concern my faith; my worship of God, and future state, I would "call no man father here upon earth," nor regard either popes or councils, prelates or priests of any denomination, nor convocations, nor assemblies of divines; but obey God and his prophets, Christ and his apostles. Upon which the judge answered, well, if his Grace of Canterbury was not able to give you satisfaction Mr. Elwall, I believe I shall not; and so sat down and rested him, for I think he had stood up for near an hour and a quarter.

Then he stood up again, and turning to the priests, talked softly to them. I did not hear what he said, or what they said to him; but I guessed from what the judge said next; for, says he, Mr Elwall, you cannot but be sensible that what you have writ, being contrary to the commonly received doctrines of the church, it has given offence to some of your neighbours, and particularly to the clergy: are you willing to promise, before the face of the country here, that you will not write any more on this head? I answered, God forbid that I should make thee any such promise; for when I wrote this book, I did it in the fear of God; and I did not write it to please the church of Rome, nor the church of England, nor the church of Scotland; but to please that God who gave me my breath; and therefore, if at any time I find myself drawn forth to write in defence of this sacred first commandment, or any of the ten, I hope I shall do it in the same spirit of sincerity as I have done this. And I perceived the judge was not in any wise displeased at my honest, plain, and bold answer, but rather his heart seemed to be knit in love to me; and he soon declared me acquitted: and the clerk of the arraigns, or assizes, stood up, and said, Mr. Elwall you are acquitted; you may go out of court when you please.

So I went away through a very great crowd of people (for it was thought there was a thousand people at the trial) and having spoken long I was a-thirst, so went to a well and drank. Then went out of town by a river-side, and looking about and seeing no one near, I kneeled down on the bank of the river and sent up my thank offering to that good God who had delivered me out of their hands.

By the time that I returned to the town, the court was up and gone to dinner; a justice of peace and another person met me, and would have me to eat and drink with them, which I did; and afterwards as I was walking along the street, some persons love up a great sash window and invited me up to them, and when I entered the room, I found ten or a dozen persons, most of them

justices of the peace, and amongst them a priest, whom they called Doctor. One of the justices took me by the hand, and said Mr. Elwall, I am heartily glad to see you, and I was glad to hear you bear your testimony so boldly as you did. Yea, says another justice, and I was glad to see Mr. Elwall come off with flying colours as he did.

Upon which the priest said (in a very bitter manner) "He ought to have been hanged." I turned unto him, and said friend, I perceive "thou dost not know what spirit thou art of: for the son of man come not to destroy, but to save," but thou wouldest have me destroyed. Upon which one of the justices said, "How now Doctor, did not you hear one of the justices say, that he was an honest man, and that what he said, was not by, hear-say, but by experience, and would you have an honest man hanged, Doctor? Is this good doctrine:" So that the priest said but little more for some time.

So I took leave of the justices, and took horse for Wolverhampton, for I knew there would be great joy in my family, for the common people all expected to hear of my being fined and imprisoned. But a farmer that lived near, who had been upon the jury at Stafford got to town before me, and the people went all up and asked him, what have they done to Mr. Elwall? Have they put him in prison? He answered "no, he preached there an hour together, and our parsons could say never a word. What must they put him in prison for? I told our foreman of the jury, Mr. Elwall was an honest man, and his father was an honest man. I knew him very well." So they were all damped. But there was great joy in my family. and amongst all my friends. Praises, living praises be attributed to that good God who delivered me out of their hands!

Christ never told us of that scandalous popish invention, of his human nature praying to his divine nature: but, like a true obedient son of God, submitted to death, even that cruel death which the hatred and envy of persecuting wicked priests inflicted on him, because he had so plainly and truly told them all their blindness, covetousness, pride and hypocrisy. And therefore God raised him from the dead; and for his faithfulness, God has exalted him to be a prince and a Saviour to all those that obey that pure doctrine which God gave him to teach; that denying ungodliness and sinful lusts, we should live soberly and righteously in this world. Then we are his disciples indeed, when we do those things that he hath commanded. Then shall we be saved, not by the merits of Christ, that is another popish invention; for he never did any thing but what was his duty to do, and therefore could not merit any thing for others; but he taught us the true way to find acceptance with God, and that was by 'doing the will of his Father which is in heaven; and therein he is the way, the truth, and the life, because no one cometh unto the Father, but by that way."

Neither did he make satisfaction unto God for us. It was impossible; and what God never required: But "he who had no pleasure in the death of sinners, but rather that they should turn from wickedness and live," out of the immeasurable height and depth of his love, directed our Lord Jesus Christ to teach mankind a never failing way of being reconciled to God, and that was by sincere repentance and reformation. This was the gospel or good tidings of Jesus Christ, "Repent ye, for the kingdom of heaven is at hand." He tells us, "I am not come to call the righteous, but sinners to repentance;" and by that beautiful excellent parable of the prodigal son, he illustrates the tender mercy of his God, and our God, of his Father and our Father, without any satisfaction. The compassionate Father required none at all, but humble confession and submission, with sincere repentance, and reformation, and then comes the "best robe, the ring, the shoes and the fatted calf," to demonstrate the paternal acceptance without satisfaction or sacrifice, "but a broken and contrite heart which he will never refuse; for he can as soon cease to be God, as cease to be merciful.

And as to the Trinitarians, nothing is more plain, than that they feed upon ashes; "a deceived heart hath turned them aside, because they will not make use of those rational faculties which God hath given them; nor say, "Is there not a lie in my right hand?" otherwise they would never flatter the humble Jesus, nor make the most High God to be a plurality of persons.

For as to the Holy Ghost (their third God) it is evidently no distinct person from God, any more than a man's spirit is a distinct person from the man; so that the spirit of God is God's spirit; as is manifest from scripture and reason, Gen. vi. 3. "My spirit shall not always strive with man,—And the spirit of God moved upon the face of the waters: And God said, Let there be light, and there was light. And God said, let there be a firmament in the midst of the waters. And God made all things by the word of his power." So that the word of God and the spirit of God, are not distinct persons from God. So the word of a man and the spirit of a man, are not distinct per-

sons from the man, but the man himself; if his word be false, or his spirit be wicked, the man is false and wicked.

The same degree of stupidity that leads Trinitarians to call the word of God, and the spirit of God, distinct persons, would lead them to call the wisdom of God, the goodness of God, the love of God, the peace of God, the power of God, and the mercy of God, distinct persons; and make God to be a trinity of trinities: for it is certain, God is expressly called by those names.

But whosoever goes about to father this absurd and horrid doctrine of the Trinity upon Jesus Christ, does egregiously abuse him; who told us plainly, "his Father was greater than he; and that he could do nothing of himself," which is a demonstration that he is not God: For we are sure God is omnipotent, and can do all things of himself;—being self-existent and independent, the supreme Creator of the universe; and in this it is, that the Unitarians triumph as unanswerable, believing in Jesus Christ, who told us his Father was "the only true God. John xvii. 3. By these last words of Christ, I myself was convinced many years ago.

DIALOGUE.

Concluded.

U. Well, I declare it never appeared to me in this light before; for I never examined and compared these passages so minutely till now—But still it must be that you are mistaken or I am grossly ignorant of the subject, and the minister—but he is a pious good man I believe, and understands the bible well—Is there any more scripture on this point?—

B. Yes; more than we have now time to examine; the language of St. Mark is "the beginning of the gospel of Jesus Christ the son of God. As it is written in the prophets, behold, I send my messenger before thy face," &c. and the other Evangelists confirm it in similar words, all concurring in the fact, that the long expected day (this dreadful day) was at last ushered in. The language of St. Luke is very pertinent, removing every doubt.

U. What is it?

B. When the angel appeared to Zacharias he said, "Fear not Zacharias, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; and he shall be filled with the holy ghost; and he shall go before him in the spirit and power of Elias, *to turn the hearts* of the fathers to the children," &c. Let us compare this with the last verse of the chapter we are examining, and see whether St. Luke supposed the Prophet was describing any other day or season or time than that which should usher in the gospel dispensation.—"And he (Elijah) shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." Here the same language is used by the Prophet and Evangelist—the latter describing the fulfilment of the former's prophecy.

U. Is it possible that I have thus inattentively perused the word of God—the record of his Son! I blush to acknowledge, and shudder at my ignorance! I am lost in astonishment—stupidity has marked me as her first-born! If your exposition of that text be true, (and I cannot deny the scripture testimony) what has all my reading the sacred Volume amounted to? Surely I have had eyes, but have seen not—ears, but have not heard—that Volume which I have professed to admire for its instruction, has hitherto only proved a snare—a stumbling block—a rock of offence!

B. No doubt we have all been very remiss in examining the sacred oracle with attention. I once believed as you do respecting that text; and have deeply to regret, that, the traditions of men and clerical opinions, were so long received in opposition to the plain, simple and positive testimony of scripture.

U. But as I now view the subject, my astonishment is increased, that so many learned Divines have like myself never seen their mistake—How is it possible that they, whose business it is to teach and instruct the ignorant and unlearned, should so misunderstand and pervert the true meaning of this prophecy, that even charity itself is forced beyond its ordinary limits in attempting to palliate or excuse.

B. Oh! my friend, we shall never be able to trace the labyrinth and develope the cause of error and human frailty. We shall never be able in this imperfect state, fully to "unlearn what we have learnt amiss," but we are all capable of renouncing erroneous opinions when convinced that they have been embraced; altho' they may have been believed not only by ourselves but by the great, the wise and the noble; and may have been sanctioned by the voice of popularity for ages; and stamped with the fascinating appellation and alluring charm of "*respectability.*"

U. I admit the truth of what you say; and feel that the remark (altho' perhaps not designed) is applicable to my case heretofore; yet I trust, that henceforth I shall listen to the admonition which your friendly remarks have suggested, and never receive for truth the unsupported doctrine of any

man, whatever may be his station in life, to the exclusion of that scripture, which to me hitherto (and I fear to others) has by inattention both to the letter and spirit, proved but a dead letter.

B. I rejoice to find such a change of feelings at the close of this interview, and—

U Oh! name not my present feelings in contrast with those which I manifested at the commencement of this conference; for the recollection only adds poignancy to sensations which I never felt till now. I am constrained to yield my opinion to the proof you have adduced; and have only to regret that from bitterness and prejudice proceeded such language as dropped from my lips during our conversation.

B It is with the deepest sensations of pleasure that I discover such a frank avowal of your present feelings; accompanied with a determination to cherish and support them —and with emotions of sorrow do I regard those who like yourself have all their lifetime been subject to the bondage of superstition, bigotry and the traditions of men — But I trust the day is not far distant when both priest and people will listen to the voice of scripture, reason and common sense— when the Oracles of God, shall be considered the man of our counsel, and all invented systems and innovations, creeds and catechisms shall be supplanted by that doctrine which is contained in the Volume of Eternal Truth. PACIFICUS.

From the (Boston) Universalist Magazine.

A DREAM.

"The prophet that hath a dream, let him tell a dream."

Having devoted some time to the serious contemplation of weighty subjects, which relate to a hereafter state, about which our learned clergy so much preach and converse, and about which there is so much concern among the good people of these United States; —and having contemplated the means which are practised to procure money for the purpose of saving the souls of the heathen from the divine vengeance, in the next world, I became fatigued with the multitude of thoughts, when sleep gently drew the curtain of forgetfulness over me, leaving my imagination free to wander as the multitude of subjects previously contemplated, might lead, when reason and judgment had become dormant.

The first scene which arrested my attention was a vast host of clergymen, dressed in superfine, soft raiment; showing, by their countenances, that neither the stall nor the vine was their *step-mother*. These were busily employed in going from house to house, and with the most pitiful visages, and plaintive voices, were begging from the rich and the poor, the wise and simple every farthing possible, beseeching every one to spare a little, urging that the souls of millions of people, many thousand miles off, could be saved from the vindictive vengeance of their Creator and Preserver, by means of these donations. I saw these clergy go into kitchens and beg money of maids, who labor hard for a small pittance; and their language was so plaintive, so softening; and the hearts of those laborious females were so tender, and quick of sensibility, that these beggars actually succeeded in obtaining no small proportion of their earnings. I was so affected at this sight that I wept; for though it was a dream, yet reason was enough in exercise to assist in reflecting, that those clergy were richly dressed and plentifully fed, while their hands were as delicate as the hand of an infant, not being stiffened or hardened by labor; but the poor, industrious maids were in mean apparel, and their hands and fingers were so stiff, that they could but awkwardly put their hard earned shillings into the delicate hands of these ministers.

I saw likewise, these beggars, go to little children and plead with them to drink coffee and tea without sugar, and get their parents to give them as many cents a week as their sugar would cost, that they might give the money to the ministers, that they might lay it out in saving the souls of men from the vengeance of God. Indignation now prevented my tears. I could not suppress my resentment. I thought I stepped up to one of these orthodox beggars, and told him plainly and directly, that I really believed him to be a rank deceiver and hypocrite.— He stared me in the face, and I him in his sternly. In a moment I broke the silence, and asked him whether he was not ashamed to deprive little children of those agreeable relishes, which the kind God of nature had rendered both palatable and nourishing? The ghostly hypocrite began to mutter over some incoherent sentences respecting saving the immortal souls of the heathen from going to hell; when I interrupted him, and asked him to show me his authority for pretending that the eternal welfare of immortal souls depended on a little money which he could get from the hand of hard labor, or from the tea and coffee cups of little innocent children? His countenance now fell, and he cast his eyes toward the ground, as if he felt guilty—I improved the moment and the occasion to draw his attention to another question. I asked him what he meant by the *blasphemous* pretension of saving souls from the vindictive wrath of God, which pretension supposed that God, the Creator and

Preserver of men, was their deadly enemy, and that he and his brother beggars were engaged in saving men from the enmity of God

As is usual in dreams, this scene seemed to vanish; when I saw the clergy with each a bag in his hand, with the following label—*Missionary Rag Bag*. I saw them travelling from place to place, begging rags of every person they met; pleading, with tears in their eyes, as if they were in agony, saying, that a few rags might be the means, by the blessing of God, of saving an immortal soul from the divine wrath to all eternity.—I dreamed that women and children were so moved with these entreaties, that they searched their houses, from garret to cellar, to find rags to save immortal souls! As I seemed to muse on this scene, I recollected the following words; Rev. i. 5, "Unto him that loved us, and washed us from our sins in his own blood." Within myself I then reflected—what has *money* or what has *rags* to do in the work of man's eternal salvation? I also recollected the words of Peter to Simon, Acts viii. 20, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Such were the emotions of pity for my deceived fellow mortals and of indignation towards these deceivers, that I awoke—and behold it was a dream. H. B.

THE HERALD OF SALVATION.

SATURDAY, JUNE 14, 1823.

"*Ask of me and I shall give the heathen thine inheritance, and the uttermost parts of the earth thy possession.*" Ps. 2. 8.

We have hitherto said nothing directly concerning the utility and probable success of the Missionary Establishment, nor of the wisdom and prudence which directs the fiery zeal of the 'Friends of Missions.' But this subject is too important to pass unnoticed. The missionary exertions of the present day, are in several respects analogous to the Crusading spirit of former times. It is true, the friends and promoters of Foreign Missions, under pretence of saving souls from a burning hell in eternity, deal in *cash, clothing, provisions, house hold furniture*, and various kinds of *barter*—but the Crusaders, to promote Monkish and Clerical aggrandizement rolled in *human blood*: and delighted in *carnage* and *death!* The disgraceful scenes, the incalculable misery and the wide extended devastation of the Crusades—have stamped FANATICI-M with eternal infamy—and furnish an awfully instructive lesson to all succeeding generations of mankind!

The improvement of the moral condition of our species by the dissemination of divine truth—is an object truly desirable; but *wisdom* should direct all our exertions for the attainment of this great object.

The following 'Inquiry' is extracted from the (Boston) Universalist Magazine. It is well calculated to assist the mind in the investigation of this interesting subject.

Calvinists believe that the final destiny of every individual of the human race is unalterably fixed by the immutable decree of Jehovah. Do they expect Missionaries to rescue the non-elect among the heathen from *inevitable* damnation? If not, what do they expect?

Arminians generally believe that "in *every* nation" (whether Christian or Pagan) "he that feareth God and worketh righteousness is *accepted* with Him."

Why then should they expect *Missionaries* to alter the final state of one individual among the heathen?

Finally, what do our Missionaries of any Denomination mean by rescuing the heathen world from the endless, implacable *wrath* of our Creator?

Do they mean that they, of their own *grace* and *goodness*, without solicitation, have undertaken to alter the destiny of their fellow creatures and *change* the nature of the Almighty? Or do they mean that God sends these *merciful* Missionaries to save the heathen from his *own* vindictive vengeance?

Would it be *wise* and *consistent* for any being in authority, to send an embassy to defeat his own purposes? We hope and trust that the horrid representations of superstition's awful *hell* will not frighten the whole world out of their senses—and that this subject will receive the *reasonable* attention of *reasonable* beings.

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From the Universalist Magazine.

An inquiry designed to ascertain whether it is the duty of Christians to encourage the present Missionary Establishments.

As the friends of modern missions have often solicited me to aid them in (as they say) their laudable undertakings, and as I have discovered that they are actuated by no small degree of zeal in their enterprizes, I have been disposed to give the subject a candid examination; the result of which is, a firm conviction that it is not my duty, nor the duty of any person to encourage the present establishment of missions. The views which produced in my mind this conviction, are as follows:—

1. I do not know that the money which I should give, will be properly expended. In the first place, I think that many of the Bi-

bles sent abroad have been too costly. Some of them have cost more than four times the amount of our common low-priced Bibles. Why this extravagance? If the friends of missions, as they inform us, have not money enough to enable themselves to carry their designs into execution, it certainly behooves them to curtail their expences in every possible manner, especially, when they are continually crying that every cent may be the means of saving an immortal soul.—Many Bibles of a stereotyped edition, which cost three dollars a piece, have been sent away to the Pagans. Now the money which purchased one of these would purchase certainly four others. People that can be so extravagant, have no business to complain of poverty: and it is impious for them to say that the heathen are hourly dropping into hell for the want of money, when they squander it away. Again—I never could satisfy myself with another part of the conduct of missionary societies. Missionary families are equipped for their voyages in a manner far too splendid and extravagant for their profession. I hear that one society votes *one hundred dollars*, another *seventy-five dollars*, and another *fifty dollars*, to prepare the Rev. Mr. —— and his lady for their voyage to the Sandwich islands. This Rev. man has travelled the country for many months preaching and begging for this purpose. He has been introduced to many rich societies which have contributed very liberally for him. What becomes of all this money? Let us inquire, where does the man get his costly clothing and his gold watch? Where does his lady obtain the many costly jewels that decorate her person? We have now nothing to say about the pride that induces to this extravagance, nor the folly of a missionary's appearing among the natives of the Sandwich islands with such pomposity, nor the impiety of such conduct in a professed follower of the meek and lowly Saviour, my object is to ascertain how the money is expended, that these followers of the horse-leach collect. If every cent will save its soul, as the missionaries declare, how many millions of heathen will be eternally lost in consequence of the licentious extravagance that we have noticed? I have known missionary societies to have splendid dinners and suppers, when they have met to transact their business. I have sometimes thought that the expences thus incurred might be defrayed with the money that unsuspecting people had given for other purposes. But allowing it to be otherwise, might not the money thus squandered away be appropriated to missionary purposes? Is it not immodest for people to beg who can live in this way? They are constantly telling us that every cent is of great use, (surely, if it will save an immortal soul, it is of infinite value) they are wringing the poor man's earnings from his hands, they are continually calling upon old women and children to produce their mites, and yet often, when they hold their meetings for the transaction of business, money enough is expended for the gratification of their appetites to maintain many families a year. People in general will soon think these people insincere in their professions, if they continue their present course of conduct.

2. I do not think that the doctrines preached by the missionaries will meliorate the condition of the heathen. The friends of missions very frequently make powerful appeals to the sympathetic affections; and people who have not given to this subject much reflection, are carried to great lengths by the ardor, in this way excited. They are led to think very meanly of those who have not the same wild zeal in favor of missions that they themselves have. Look, say they, to the deceived Pagan that offers himself a victim to be crushed to death beneath the wheels which roll along the ponderous Juggernaut. And in all the intemperance of their zeal they ask, in the view of such scenes, can you hesitate one moment? But now, let us not be precipitate, but cool and candid. I will not deny that the condition of the pagan world is bad, very bad, but to all appearance, it is at present unchangeable. And it is better to do nothing, than to labor without success.—But I will not contend for this particular.—To facilitate our present object, I will allow that every Pagan is sighing for a change of condition, and that their present political and moral state must soon be changed. We will suppose for a moment that this is the most favorable opportunity for the introduction of christian light and knowledge. Under all these desirable circumstances, I would not give one cent to the present missionary establishments. Suppose that every pagan in the world were to embrace the doctrines of Calvinism, would he be in any better condition, than he now is. I had rather he would worship an idol, than a cruel, partial, malignant, revengeful, almighty Tyrant. I had rather that he should bow to a senseless, harmless idol, than that he should tremble in fear of a ruthless, uncontrolled Omnipotence. I had rather he would believe an idol his benefactor, than that it is impossible for himself to do any right.

Concluded in our next.

From Willam Worrall, Pastor of the Universalist Church, John-Street, Glasgow, to

Mr. Henry Fitz, Editor of the Gospel Herald. New York.

Dear Brother in the Lord,

Being now, through the kindness of a friend, in possession of the First and Second Volumes of the Gospel Herald, I am authorized by the Churches in our connexion to express the high opinion they entertain, * * * * * * * * * *

Mr. Van Velsan's challenge, subsequent shuffling, and final disgrace, must have had great influence upon the minds of the reflecting part of the community. Never before was Calvinism so exposed, and put to open shame. Proceed, Sir, as a true and faithful soldier, in the van of the armies under the direction of the "Captain of Salvation." Be instant in season and out of season, in making inroads upon the ramifications of the kingdom of darkness, in the dreary dominions of sin and death; and let the sound of your triumphs, from time to time, cheer and animate the lovers of truth on this side of the Atlantic. We had no idea, until the reception by us of the Gospel Herald, and a benevolent epistle from Mr. Stephen R. Smith, New-Hartford, that we had such a host of friends in the United States; and consequently, the satisfaction communicated by the information is inexpressible. We have lost, by reason of death our late Pastor, Mr. N. Douglas; truly a loss to us, but great gain to him; he has exchanged earthly suffering for heavenly felicity.—Particulars concerning this interesting event, you will find in the funeral discourse, published on the occasion, a copy of which you are requested to accept.

Theological truth is extending its influence amongst us, in this corner of the vineyard; we only seem to want a few zealous laborers, men of integrity and talent, and great good might be effected. We already hope, that the present intercourse now commencing with our American brethren, will be made instrumental under the great Head of the Church, for the attainment of an object so desirable. Along with this, I have written also to Mr. E. Mitchell, Pastor, New-York, in which I have entered into some particulars which nearly concern us. I have requested the third volume of the Gospel Herald, when complete; the whole of the other seven Universalist periodical publications, from the commencement of each, if possible; the Life of Mr. J. Murray, and Relly's Union.—Should this be found too troublesome to Mr. Mitchell, would you have the goodness to assist. The brethren here are on the very tiptoe of expectation. The money will be remitted, or paid here according to order.

Hoping that you may perceive the house of Saul, which is death, tending to decay, and the house of David, which is love, progressively acquiring strength, I remain dear brother, though at a great local distance, your coadjutor in proclaiming glory to God in the highest, on earth peace and good will to men.

WILLIAM WORRALL.

No. 102 Argyle-street, Glasgow.

Feb. 26, 1823.

NOTE—We recommend to our Brethren, publishing the works wanted by our Brother Worrall, to forward a set of each, gratuitously, to this city, with any other publications they may be disposed to present to our brethren: we will furnish our quota, and, in conjunction with our brother M, assist in forwarding the whole to their place of destination.—Ed.—Gos. Her.

DEDICATION AND INSTALLATION.

The new and elegantly finished Meeting House, erected for the Central Society of Universalists, at the corner of Bulfinch street and Place was dedicated to the service of the Most High, on Wednesday afternoon last. The services were as follows, viz. Lessons from the Scriptures. Introductory Prayer, by Br. Streeter of Portsmouth. Dedicatory Prayer, by Br. Mitchell of New-York.—Dedicatory Address by Br. Dean. The Concluding Prayer by Br. Winchester of Vermont. Benediction by Br. Dean.

In the afternoon, Br. Paul Dean was installed Pastor over the Society hereafter to worship in this house, incorporated as the Central Society of Universalists in Boston. Excercises as follows, viz. Lessons from the Scriptures. Introductory Prayer, by Br. Wood, of Shrewsbury. Installation Sermon, by Br. Mitchell, of New-York. Installation Prayer, by Br. Streeter, of Portsmouth. Delivery of the Charge and Address to the Society, by Br. Turner, of Charlestown. Right-hand of Fellowship, by Br. Streeter, of Portsmouth. Concluding Prayer, by Br. Streeter, of Salem, and Benediction by Br. Dean.

The Excercises, throughout the day, were appropriate, and marked with religious solemnity. The Installation Sermon, by Br. Mitchell, was an able and argumentative discourse, and delivered in that style of energetic eloquence for which the speaker is particularly distinguished. Several select pieces of Music were performed by the Choir between the various excercises, in a masterly style.—*Bost. Pap.*

INSTALLATION.

The Rev. David Pickering will be installed Pastor of the First Universalist Society in Providence, R. I. on Wednesday next, (4th June.) Sermon by the Rev. Mr. Bis-

be, of Brookfield, Mass. Services to commence at 3 o'clock, P. M Ministering Brethren, who can find it convenient are invited to attend.

POETRY.

SALVATION.

Behold on the mountains, how beauteous the feet,
Of him that proclaimeth, harmoniously sweet,
Good news of salvation, that publisheth peace,
That saith unto Zion, thy sorrows shall cease:

Thy God reigns triumphant, he comes in his might,
From conq'ring to conquer, in chariots of light;
The day-spring approaches and darkness retires,
While bigotry, falsehood and error expires.

He sends forth his Heralds, who shout as they fly,
Life, peace and salvation, to mortals, they cry;
All glory to God in the highest they sing,
Redemption to man is the tidings they bring.

Sweet emblem of peace, the fair olive they bear,
Th' unchangeable love of our God they declare;
Their breastplate is righteousness, faith is their shield,
The sword of the spirit victorious they wield.

They spread far and wide their shadowing wings,
Who typified were by the ark's cherubims;
The standard of peace by them is unfurl'd,
The truth of Jehovah revealed to the world.

All glory to God! they in ecstacy cry,
All hail! sons of Adam, the morning draws nigh;
As far as the sun casts a ray from its spheres,
The light of salvation, all glorious appears!

The dead in their sins, hear the life-giving sound,
The lame man now leaps as an hart o'er the ground;
The blind receive sight, and the deaf hear the call,
The tongue of the dumb is unloos'd from its thrall.

Where briars once choak'd the fair plants of the Lord,
The fir-tree and myrtle now thrive by his word;
The desert rejoices and blooms as the rose,
The stream of free grace thro' the wilderness flows.

The kingdom is come, which is righteousness, peace,
Joy in the spirit, to the captives release;
The gospel again in its purity shines,
While *mystery*, Babylon's power declines.

Awake; gird on strength then, O Zion awake!
Unloose thou fair captive, the bands from thy neck;
Shake thyself from the dust and with glory arise,
Let loud Hallelujahs resound to the skies!

CONCORDIA.

OBITUARY.

DIED—In Watertown, on Thursday the 23d ult. the widow *Leah Parmele*, aged 94 years 7 months and 2 days. Her funeral was attended on Sunday the 25th, when an appropriate discourse was delivered by the Rev. Pitt Morse, from Hosea, 13, 14, "I will ransom them from the power of the grave; I will redeem them from death: O death I will be thy plagues; O grave I will be thy destruction: repentance shall be hid from mine eyes.—*Communicated.*

ANOTHER CONVERSION IN THE MINISTRY.

The Rev. Mr. BELFOUR, who has been for several years a Baptist minister in Charlestown, Mass. has recently become a Universalist. On the last Sabbath morning, he made an avowal of his sentiments to his congregation. The friends of Universal Grace and Salvation cannot but be thankful for this valuable acquisition to the number of those who proclaim eternal life sure in Christ Jesus for all mankind. *Mr. Belfour* is the learned author of the *Letters* to *Prof. Stuart.* which appeared some time since in the Universalist Magazine. Signed "An Inquirer after Truth."—*Uni. Mag.*

From the Universalist Magazine.

ORDINATION.

On Wednesday, the 21st inst. Br Benjamin Whittemore was ordained to the Pastoral care of the Universalist Society in Scituate, Mass. The public services, on this occasion, were performed as follows:

Introductory Prayer, by Br. Thomas Whittemore of Cambridge.

Sermon, by Br. Hosea Ballou, of Boston Text, 2 Tim ii. 23, 24, 25, "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves."

Ordaining Prayer, by Br. Hosea Ballou, 2d. of Roxbury.

Delivery of the Scriptures and Charge by Br. Seth Stetson, of Plymouth.

Right Hand of Fellowship, by Br. Thomas Whittemore.

Concluding Prayer, by Br. William Morse, of Shirley, Mass.

They day was uncommonly fine; and a crowded audience manifested, by its fixed attention, a deep interest in the solemnities.

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